

## BOOKS FOR EVERY READER.

BY J. W. BEER.

In speaking of books for every reader it is understood that these books are for such as can read and are qualified to use good, useful books to increase their stock of information. In this effort, I do not expect to be able to notice all the books that would be helpful; nor do I claim to be able to point out the best books in all cases; but I do claim that the books which I shall name have been useful to me and that they will be to all others who make a proper use of them.

The book which I shall name first, is the Holy Bible, containing the Old and New Testament. The reason for naming this book first lies in the simple fact that it contains in it the facts most important for man to know. It tells us of man's origin, his nature, his condition, his need, his privileges, his destiny, and his relationship to his Creator, his fellowship and the whole creation. It tells us what is best for us now and through all the future. As this is the best of all books for every reader, the next best are such books as will help us to use and comprehend this Book of books.

One very excellent book is a good concordance; say, "Young's Analytical Concordance to the Bible." This book is gotten up "on an entirely new plan, containing every word in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each, and its pronunciation, exhibiting about 311,000 references, marking 30,000 various readings in the New Testament, with the latest information on Biblical geography and Antiquities, etc., etc., etc., designed for the simplest reader of the English Bible." This reads very much like an advertisement; but I want it distinctly understood that I am not now an agent for this book nor for any of the other books that I shall recommend. I praise this book because it has been a help and comfort to me, and I feel that it would be so to all others who use it properly. A good Bible Dictionary is a valuable book to have in every library. This is so well known that it needs only to be mentioned.

Every reader should have a History of the World. Without a pretty general knowledge of the history of all nations and all ages, the reader is often not able to understand and apply what he does read. And especially is this the case in relation to the prophecies. We must have an acquaintance with history, to understand when, where and how prophecies have been fulfilled; and also that we may intelligently and correctly expound those which remain to be fulfilled in the future.

It is necessary to have a knowledge of the history of the world, that we may be able correctly to understand human nature, and the advantages of education.

I need only mention a good geography and atlas. Without these we would often be confused and in the dark. In connection with these I may state the properties and advantage of good copies of the text books used in the best of schools. No matter how well we may have mastered them in our school days, we will often find it advantageous to refer to these books. No library is complete without having in it a Webster's Unabridged Dictionary; and a good dictionary of every language we read. If I read but one language, I should have a complete dictionary of that language.

I should have in my library the leading books, and if possible, all the books, published by the church of which I am a member. I should not be a member of any society which would not be consistent with Christianity; but I should have books which well define and defend the societies to which I belong. These are the books which every reader should have; and besides these he may have, and it would often be pleasant to have a great many more. Without those named and recommended, every reader will sometimes find himself embarrassed and at a loss.

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## EARLY CHURCH HISTORY—ITS VALUE.

J. O. TALLEY.

## CHAPTER 2.

Truly had the Lord said by the prophet (Isaiah 55:8.) "My ways are not your ways my thoughts not your thoughts."

And a more convincing proof of this is not wanted than that of Jesus on the cross, and a howling fanatical mob at his feet. (?) What awful things had he done, what crime had he committed? Says Pilate, "I find no fault in him." But say the Rabis, "If thou let this man go, thou art not Cæsar's friend." So then this is the legal statue upon which conviction is based, *i. e.*, the supremacy of Cæsar. The line is here nicely drawn and well defined. (?). A friend of God, an enemy to Cæsar, and in deed it would seem that this continued to be the dividing line between the early Christians and the world, for several centuries, if indeed it is not to some extent, even at the present time. If Greece had her representations of thirty thousand gods, and the *cultured* of Rome paid obeisance to them all, Cæsar wielded the mediatorial scepter and had come to represent the very *antinomy* of the first law

of God, *i. e.*, "Thou shalt have no other gods before me."

But the crisis in the ministry of our Lord upon earth while it certainly was a dark hour for his disciples and seemed as if the very powers of darkness were destined to rule, it was not without its sublime halo of glory. With nails through palms and feet suspended between earth and heaven, the victor could look down upon the conquered and say, "it is finished." "The prince of this world is judged." With a malefactor on either side, "He suffered the just for the unjust." From the lips of the one came the railings of the depraved, from the penitent heart of the other, Jesus heard "Remember me when thou comest into thy kingdom." If the sun was setting in the personal ministry of our Lord on earth, it was rising with a glorious halo of light in his kingdom above. "This day shalt thou be with me in paradise" is the first ray to illuminate the dark recess of the heart of a penitent thief. Verily did he come "to save the lost." While much has been claimed by some in support of the view of salvation by faith *that hath* not works I will say here that a deeper work than here wrangled in the heart of the penitent thief, can scarcely be conceived of as to whether he had ever received the sacrament of baptism, it is easier affirmed, than denied, that he may have received it at the hand of John. At any rate the ministry which began with the forgiving of sin was to end with a similar sublime manifestation of divine power. It is safe to conclude that all the conditions of heart were in harmony with our Lord's Gospel, and if opportunity were lacking the outer manifestations were only evidence of the fact.

The faith of the early Christian, its intensity, its burning and consuming power, and wonderful conquests, can hardly be conceived and much less understood, until we deeply consider the plainness of their teaching and what they really taught and the wonderful signification they attached to the commandment of God, and the ordinances of the Christ life which became unto the apostles a burning light, and a touch of earth with heaven. My next will be on Pentecostal preaching and what was there taught.

(To be continued.)

THE church of Christ makes frequent calls for money. When it ceases to do so the fountain of beneficence will be dried up, and the flowers of love will no longer blossom on earth.

PATIENCE is the endurance of any evil out of love to God.